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*An Illustrated Magazine by Indians*

# THE RED MAN



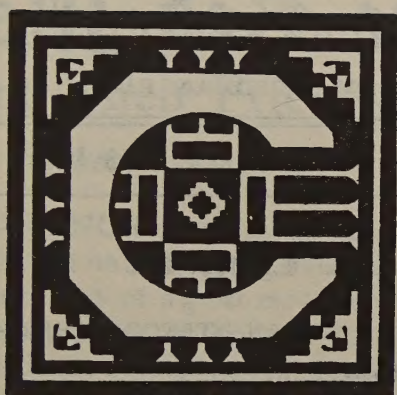
THE INDIAN STENOGRAPHER

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A magazine issued in the interest  
of the Native American



# The Red Man



M. FRIEDMAN, Editor.

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VOLUME 7

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# THE RED MAN



## The Third National Conference of Indians and Their Friends:

*By Arthur C. Parker.*



GOVERNOR Ammons, of Colorado, has the reputation of understanding relative values. One of his estimates of a great movement was embraced concisely in his statement to the Society of American Indians, during the conference reception night, in Denver, October 14. "Among a thousand organizations that might be named or arise to stand for a certain object," said the governor, "none could be found to have a more noble purpose or be so deserving of support than the Society of American Indians."

Somehow the big West came to a better understanding of the modern Indian's heart and purpose, during the month of October. I heard Governor Ammons and other distinguished Coloradans say some other things that made me think so, at least. Then, at a banquet given by the citizens of Denver to the Secretary of the Interior, I heard Secretary Lane exclaim, "I have heard many eloquent speeches in my life. The most eloquent of all were spoken by Indians. The address of Dr. Sherman Coolidge, who has just spoken to you, stands as a brilliant example of the logic, force and eloquence of an educated Indian of the best type. I know Sherman Coolidge, President of the Society of American Indians, and respect him."

And so, all during the week of the Third Annual Conference of the Society in Denver, the people of the West, represented by the citizens of Denver, grew to respect the modern red man. The conference was remarkable in the impression it made; it was remarkable for what it achieved during the short week of deliberation. The issue was a vital one; the men and women who came to discuss it were earnest, unselfish, devoted Americans. The issue concerned more than a billion dollars of property, more than ten millions

of annual taxation, and concerned the salvation of one of the five great races of mankind, the aboriginal American.

The men and women who had devotedly, and perhaps blindly, followed the fortunes of the Society for three years awakened to the great importance of the Society and its immense possibilities. For the first time many realized it. This realization was sobering in its effect. The first three years of the organization's life were stormy ones. They had tested the integrity and sincerity of every member. Then, with the almost miraculously awakened realization, there came a sudden change. The conference was characterized throughout by remarkable unanimity. Every thought of personal gain or preferment was blotted out. The honor of the race, the good of the greater number, the value of individual effort, then loomed large and everything else was subordinated.

There were many political, religious and philosophic factions represented, but each forgot the minor issue when the great purpose of the Society was realized. "I never realized until now what this Society meant," said ex-Judge Hiram Chase, an Omaha. "I am now ashamed I have not been more active."

The main themes of the conference were, "What the Indian can do for himself and his country," "The Indian's place in his country," and "The Legal Status of the Indian." These subjects were ably discussed by Chauncey Yellow Robe, Simon Redbird, John M. Oskison, W. J. Kershaw, Hiram Chase, Henry Roe-Cloud, Oliver LaMere, and others. Almost every address was a classic, almost every one was a vital discussion, characterized by logic and brilliance of style. The great value of our Associate Division dawned upon the Society when the sessions were thrown open to discussion by these loyal friends. There were stirring addresses by Mathew K. Sniffin, John Carl Parish, W. H. Henry, S. M. Brosius, Rev. George Watermulder, Caroline Andrus of Hampton, and by the father of the Society, Prof. F. A. McKenzie. The Society at this conference found itself organized and crystallized firmly enough to open the floor discussions to its entire membership. One thing was noticeable. No Associate ever sought to sway the Society for any individual interest or opinion. The Actives likewise saw that no difference of opinion should be debated as an issue—the great end was kept clearly in mind.

The city's reception to the conference convened on Tuesday



evening October 14, in the convention hall of the Hotel Albany. President J. M. Kykendall, of the Publicity League, presided. Governor Ammons left his busy office, where his time was engrossed in settling the great coal strike. He came "for a few minutes" but he stayed until the end of the long session. He became more and more interested and at length arose to make a second address. He left at ten o'clock a thoroughly converted Indian. Commissioner Thum, representing the city of Denver, also spoke enthusiastically. Replies were made by President Sherman Coolidge, Henry Roe Cloud, and W. J. Kershaw.

On Wednesday, the 15th, the Society took its annual excursion. The members went on a holiday trip up Lookout Mountain. There in a most beautiful and wonderful spot, with 40,000 square miles of territory visible, with 200 lakes glistening like jewels on a purple velvet scarf, the members and guests viewed the peaks of the great Rocky Mountain Range, and saw in the misty distance the borders of Kansas and Nebraska. Some of our Indian friends from the Kickapoo and Pottawatomie tribes had come in their old costumes, feathers, blankets and buckskins complete. This bit of the picturesque attracted the Pathe Moving Picture Company, and many of our members have already seen a fragment of Wednesday's frolic in the Pathe weekly film. It was sent all over the continent and pictures the modern Indian American, in contrast to the old American Indian. The excursion had been preceded by a splendid conference address by Bishop F. J. McConnell, who spoke Wednesday morning in Trinity Church. It was a masterful sermon.

In the evening a joint session was held in the convention hall. It was at this session that Miss Andrus, of Hampton, told of the splendid struggle of forty seven Indian pupils to work their way through Hampton Institution. Her address was an inspiration.

The conference began its real deliberations on Thursday, the 16th, when the topic "What Indians can do for themselves and for their Country" was discussed by Charles H. Kealear, John Oskison, Miss Elvira Pike, and by our Associate Secretary, John Carl Parish. In the afternoon the topic was continued with Stephen Jones, Simon Redbird and Chauncey Y. Robe as principal speakers. A strong paper written by Dennison Wheelock was read by B. N. O. Walker. In the evening the topic was, "The Legal Condition of Indians and its Relation to their Moral and Social Condition."

The assigned speakers were Prof. McKenzie, J. Edward Shields, Oliver LaMere, Mathew K. Sniffin, and Chas. E. Dagenett. A most eloquent address was made by Chief Henry Roman Nose, who at the end of his speech said he had read in a big book the solution of the whole Indian problem "Maybe you don't believe me", he said, "maybe you can't understand me, so I will tell you how to solve it all". Then drawing himself up as he looked over the audience he recited the "Sermon on the Mount". There was a sensation as the long-haired old Indian sat down, his finely chiselled classic face as mobile as if he had spoken only the most ordinary thing. Mr. W. J. Kershaw, a Menominee Indian and a leading attorney in Milwaukee, gave the concluding address. Other speakers were Roy W. Stabler, Henry Roe-Cloud and Stephen Jones.

It was at this session that the preliminary report of the Legal Aid Committee was read. A vast plan for better legal conditions was outlined by the Secretary, who with Professor McKenzie is a joint member of this Committee. Conforming to its stated policy, the Society, on Friday, met at Denver University. Here the real value of the conference was drawn to a focus. Under the topic, "The Legal Status of the Indian", some astonishing information was given. Nearly all the members participated in this discussion, among them, Robt. Hamilton, Wolf Plume, James Green, Hiram Chase, Joe Pete, Joe Ignatius, S. L. Bonnin, Armel, Cleavor Warden, Regis Alientoyah, J. E. Shields and others. At the close of the afternoon discussion the platform was read, discussed and after an extended debate adopted unanimously. This remarkable document comes as near to pointing out the real remedy to what I shall term the "Indian complex", as any plan of action yet devised. It has been born after three years of travail, of bitter experience and of educational developments. Below it is presented in its abridged form:

The Society of American Indians, assembled in Third Annual Conference, in the City of Denver, reaffirms those principles of devotion to the race and to the nation which have been its guiding star from the beginning. With a membership of one thousand in equal representation of native and white Americans, the Society is increasingly impressed with the responsibility resting upon it. The anomalous situation in which the race finds itself and the serious evils which threaten its happiness, integrity and progress are such as to compel the following expression of our beliefs and wishes. We trust that Congress



and the nation will consider seriously the requests we make and grant them in full measure. We appeal to the intelligence and to the conscience of the Nation;

1. Of all the needs of the Indian one stands out as primary and fundamental. So long as the Indian has no definite or assured status in the Nation; so long as the Indian does not know who he is and what his privileges and duties are, there can be no hope of substantial progress for our race. With one voice we declare that our first and chief request is that Congress shall provide the means for a careful and wise definition of Indian status through the prompt passage of the Carter code bill.

2. Our second request is based on the second great legislative need of our race. Many of our tribes have waited for many years for money owed them, as they believed, by the United States. Without a standing in court, our tribes have waited for years and decades for a determination and settlement of their claims through Congressional action, and the hope of justice has almost died within their hearts. They ought to know soon and once for all, what their claims are worth. We urge upon Congress the removal of a great source of injustice, a perpetual cause of bitterness, through the passage of the *amended Stephens bill*, which will open the United States *Court of Claims* to all the tribes and bands of Indians in the Nation.

3. Realizing that the failure of the Indian to keep pace with modern thought is due to the inadequacy and ineffectiveness of the Indian schools, we demand the complete reorganization of the Indian school system. The school system should be provided with a *head* in a superintendent of education, of the broadest scholastic attainments. To his knowledge and special sympathy should be joined the authority and *power* to improve and to standardize the system in its every part.

4. For reasons long evident and incontrovertible, and in harmony with the "policy of land allotments," we urge the prompt division in severalty upon the books of the nation of all funds held in trust by the United States for any and all Indian tribes. We further urge that these individual accounts be paid at as early a date as wisdom will allow. Annuities and doles foster pauperism and are a curse to any people that intends to develop independence and retain self-respect as men.

5. In view of the unusual dangers threatening the ownership of the lands in case the courts shall shortly and finally affirm the citizenship of the Pueblo Indians, we urge that the United States accept the trusteeship of these lands, as requested by the Pueblos until such time as a better means shall be devised to prevent the loss or alienation of such lands. We reaffirm our belief that the Pueblo Indians are, and of right ought to continue to be, citizens of the United States.

6. We reiterate our belief that the data concerning Indians gathered by the United States Census Bureau are so essential to Indian progress that failure

to complete the tabulation and publication would be a calamity to our race, as well as a great extravagance to the nation.

7. We recommend more adequate sanitary inspection of Indian communities, and urge that the Federal inspectors secure the co-operation of local authorities in the enforcement of the health law. Definite steps must at once be taken to educate and impress Indian communities with the vital relation between sanitation and health. A sick race can not be an efficient race.

8. Much more of importance might be said, but we are constrained to make one final statement. We realize that *hand in hand with the demand of our rights must go an unwavering desire to take on new responsibility*. We call upon our own people to lay hold of the duties that lie before them, to serve not only their own race as the conditions of the day demand, but to serve all mankind.

Our final appeal, in submitting this, our third annual platform, is to our own race. We have no higher end than to see it reach out towards a place where it will become an active, positive, constructive factor, in the life of the great nation. *We call upon every man and woman of Indian blood to give of himself to the uttermost, that his people may live in a higher sense than ever before, and regain in that same sense, a normal place in this country of free men.*

It will be noticed that small things are not considered in our platform; it is not a catalog of complaints. It is a high call to the great awakening on the part of both races. It is the certain call of a race just reaching its manhood in the new world of civilization into which it has been born. Every Indian who attended the Denver Conference, and by voice or presence has a part in its making, had a part in a great historic change in the destiny of a great race. *Henceforth the Indian goes forward; the power is within him working outward.* External inducement will be less and less a necessity.

In the associate session Prof. F. A. McKenzie, of Ohio State University, Columbus, Ohio, was re-elected chairman, and John Carl Parish, of Denver, secretray. The associate division will carry on an active campaign this year to interest the public in the measures adopted by the active body.

Both active and associate members felt their loss in the absence of our former friends, General and Mrs. R. H. Pratt, Dr. M. Friedman, John Converse, Dr. Moffett, Rev. Ketcham, and others who were of so much service in the Columbus conferences.

General Pratt, Prof. McKenzie, Mathew Sniffin, Dr. Chas. F. Meserve, and Washington Gladden were elected honorary life members of the associate class.



The city of Denver had its greatest surprise perhaps in the great mass meeting of Friday night, October 17th. Before a large audience in the immense convention auditorium, the officers and associates of the Society set forth the new message of the red man to the world. President Coolidge spoke first and was immediately followed by Prof. McKenzie, whose clear-cut, pointed address was electric in its effect. Henry Roe-Cloud spoke and was at his best; and then W. J. Kershaw spoke on the trail of the pioneer, heroism of the early mothers, and pointed out the lesson in fortitude and perseverance to the Indian, with his new world to conquer. Rev. F. W. Henry concluded, speaking on the Pueblo Indians, whom he knows intimately. The speeches were interspersed by songs by Miss Winona Hall, a Sioux part blood once a student of Haskell; by instrumental music by Martin D. Archiquette, and lastly by a series of Indian folks-songs by Tsianian Red Feather, a Creek girl, whose remarkable voice is hailed by musicians as a rare discovery. Miss Red Feather, who is a pupil of Wilcox and Cadman, the composers, has a great career before her and a rarely wonderful voice to sustain her personal charm.

On Saturday morning the business of the conference was discussed. Plans were made for stronger financial support. It was shown that one or two members of the Society had born almost the total financial responsibility during the year. Immediate steps were taken to organize a finance committee. W. J. Kershaw was made chairman. The Society, it was shown needs six thousand dollars for the 1914 budget. The immense good that can be done brought the will and the enthusiasm to make an endeavor to raise this amount but everybody must help. Indians must now see what they must do—contribute and support their own organization—and rely more on the effectiveness of responding to a high duty rather than demanding rights without thinking of assuming responsibility. Our white friends will help in this task if we manifest a strong desire to help ourselves.

The Secretary reported that the organization had settled many thousand dollars worth of claims for Indians, without charging a single penny; that 50,000 pieces of mail had gone out from the central office and nearly 12,000 personal letters sent out to correspondents; that the Society had members now even in Europe, Mexico, Canada and the Canal Zone, as well as in the United States. Certain

it is the best people of the world are looking toward the organization, with respect and expectation. This wholesome respect can only be weakened by selfish individuals who seek prominent positions for personal motives and who swing the name of the Society into questionable situations. These matters were carefully, diplomatically but clearly discussed.

The result of the conference ballot showed the election of the following officers: President, Sherman Coolridge; Vice President, W. J. Kershaw; 2nd Vice President, Chas. E. Dagenett; 3rd Vice President, Charles D. Carter; 4th Vice President, Emma D. Goulette. The Secretary-Treasurer was re-elected.

The conference can not be described in a few words. It was not a mere social function or a time of idle talk and weakly drawn resolutions; it was a history making event and the men and women who attended will ever be the greater, the richer and broader for their service to the race.

There were certain minor changes made in the by-laws on Saturday one of which makes it possible for Secretary-Treasurer A. C. Parker to maintain a business office at his residence in Albany, New York. Mail will reach him there, without the necessity of a street designation.

Of greater moment was the authorization of the conference making it possible for the Legal Aid Committee to distribute broadcast over the country its "Appeal to the Nation" for the opening up of the Court of Claims to Indian tribes and bands having claims against the Government. Only Indians of all men are now debarred from this court, without special act of congress. This fact blocks all progress in removing tribal restrictions, and promotes more than anything else the endless routine of office work in the Indian Bureau. In five years time all claims could be settled and the way cleared for real justice on the part of the Nation and for higher service of the red man to the Nation.

On Sunday the churches of Denver were supplied with Indian speakers. The church-going public heard the message of the new Indian American and marveled at the change. On Sunday afternoon another auditorium meeting was held, this time of religious character, under Rev. Roe-Cloud and Stephen Jones. This session was again a pleasant surprise to the people of Denver and revealed the red man in a new light. It demonstrated the inherent capacity of the Indian for every walk in life.



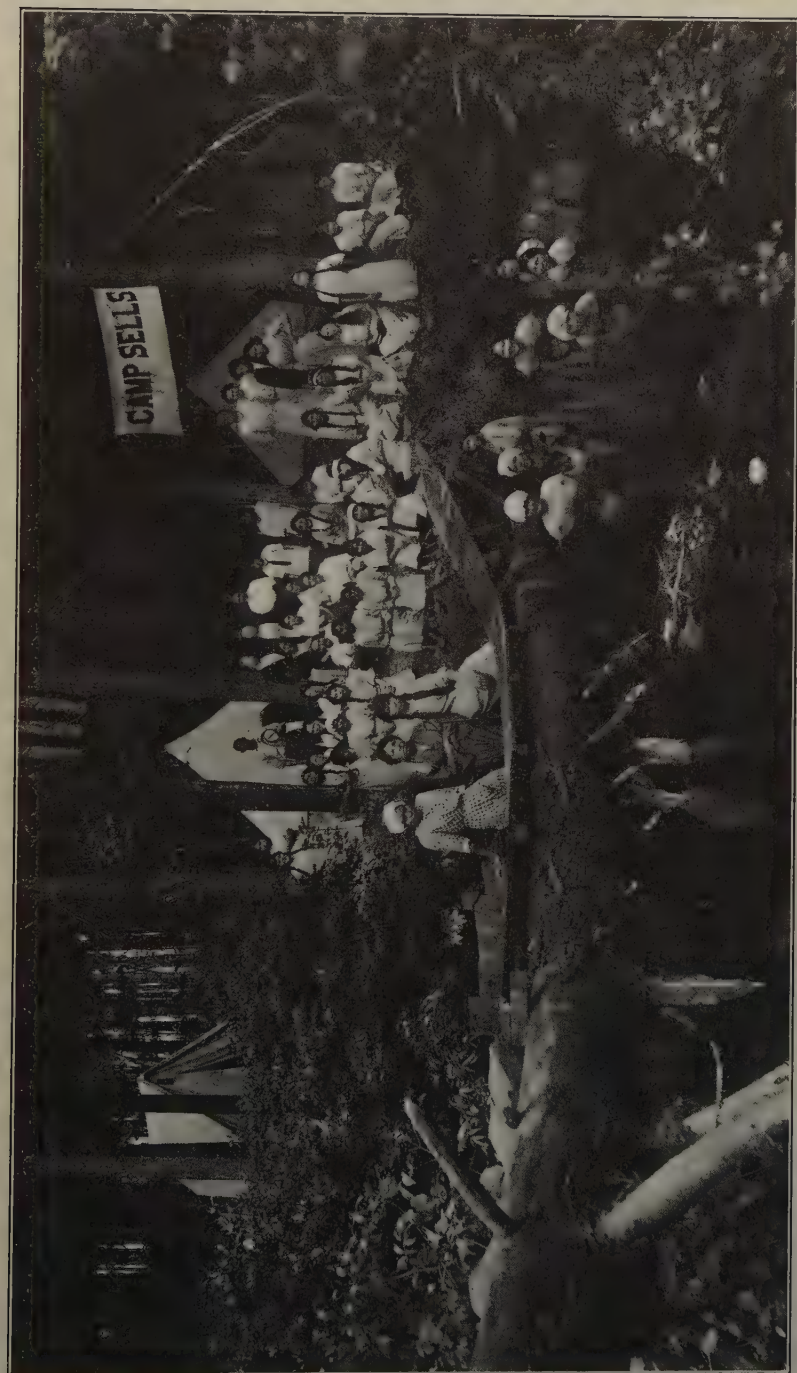


Camp Sells Was Located in a Deep Forest and Appealed to the Indian Boys' Native Sentiment



The Boys at Camp Sells Enjoying Noon-Day Meal





Bathing at Camp Sells Was One of the Many Amusements



Girls' Baseball Club at Camp Sells



The Denver newspapers hardly knew how to treat the conference. They devoted pages, whole sheets, to its discussions. Cartoons and pictures were displayed by the scores, but it is surmised that there was some startled effort to find out what manner of man this "new red man" was. The Denver press did well, but it did not penetrate the truth or even discover the import of the conference. It groped around for the feathers, for opinions on woman suffrage and on Col. Roosevelt. It missed the great idea of a *race awakening*, of the *billion-dollar problem*, of the readjusted race, of the significance of our plea for the opening of the Court of Claims, and of the call of the leaders of the race to the race to strike out into the duties of modern life, and in performing them find every right that had escaped them before. I was once a press scribbler myself and know just how it was that the import of the great movement escaped the reporters in their eager nosy search for small, yellow frills and sensational twists.

The third conference owes much to the cordial welcome of Denver and to such men as J. Kykendall, Governor Ammons, Mayor Perkins, Harry F. Burhans, and not in the least to genial Sam F. Dutton of the Albany Hotel. And the society owes much to its new found friends. Let us ever be friends, these two races. Let us forget races and unite our interests as brothers, *friends*. We have made a promising beginning, let the promise find its fulfillment in friendly relations, just and sympathetic. The Society is not in business. It has no profits to seek no member or officer has a penny's financial interest. We are giving that all America may be richer. America can not afford to ignore the results of the deliberations of this Society. Every right-hearted citizen ought to immediately reach for his pen and demand that his Congressman study, push, and labor for the passage of the Carter code bill and the amended Stephens bill, admitting Indian tribal claims directly to the Federal Courts of Claims. Every American should become an associate member of this most American of all Societies, this Society with so high and yet so definite a purpose. Every descendant of the Indian should lay hold of the great opportunity he now has to solve his own problem. The red man will then win new honor, will awaken within himself a new and higher manhood—he will find a new and higher call among men. He will have what nothing less than response to duty can bring *an increased self-respect*. Every member this year has this message to

bear in mind, "I must work for my race and for my Society as if the very existence of the Society and the salvation of the race depended on me, I must work, it is not right that others should do so for me."

Then, there will be the realization that the conference discovered that it has not been called merely to complain about bad things, but to build higher and better things in which the bad cannot live, remembering too, Dr. Gladden's message: "It is not your primary concern to get your rights recognized! *It is your primary concern to get a clear conception of your duties, of your high calling as a people.*"

The time has passed when the public can wait and say "We will wait a while longer and see what you are doing." The fact is patent,—*we are doing*, we are working out the salvation of the Indian and the betterment of the great nation. May we have your hand as a friend?





# Condition and Needs of the Five Civilized Tribes of Oklahoma:\*

*By Dana H. Kelsey.*



TO freshen the memories of some who may not have kept in close touch with the location and numbers of the different Indian tribes, it has been suggested that I briefly tell you that the Creeks, Cherokees, Choctaws, Chickasaws, and Seminoles, comprising what are known as "Five Civilized Tribes," were, from 1830 to 1835, located in what is now eastern Oklahoma, and unlike nearly all of the other tribes, instead of occupying public land, or land held in trust by the Government, the area set apart for their occupancy was given to them and deeded by the United States, and in the offices of the different tribal principal chiefs there hang to-day the original patents. These tribes for years, and until a short period before the creation of the State of Oklahoma, maintained their own separate governments, each having a code of laws, their governmental system patterned after that of the United States, with executive, legislative and judicial branches. They collected their own revenues, received and disbursed their own funds, and not until late in the nineteenth century was there any effort to interfere with this form of government, or steps taken to individualize the property rights of the different members. From 1902 to 1908 agreements were made with the various tribes, by which the Interior Department was charged with the duty of administering their affairs, of determining who should or should not be recognized officially as members thereof, and of making allotments of land to the members so recognized.

Members of these tribes lived in almost every state in the Union, and had intermarried with the whites for years, until there were hundreds of cases where the degree of Indian blood was traced as low as one thirty-second to one sixty-fourth, and the part-bloods many times outnumbered those of the full-blood. This condition brought a vast horde of claimants from all parts of the country, who sought to establish themselves as members of the tribes and receive the benefit of land and property incident to such membership.

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\*Address delivered at the recent Mohonk Conference of Friends of the Indian and other Dependent People. Mr. Kelsey is United States Indian Superintendent in charge of the affairs of the Five Civilized Tribes.

After several years of investigation and litigation, the Interior Department, through what is known as the "Commission to the Five Civilized Tribes" (headed at that time by that most distinguished citizen known to so many of you—Senator Dawes), finally determined the membership of these tribes to be something over 101,000, the rolls having been closed on March 4., 1906.

The first agreements and laws generally restricted the sale of allotments except with approval of the Secretary of the Interior. Congress first removed this inhibition from the surplus allotments of the intermarried whites and the freedmen members (former slaves and their descendants). Later, certain inherited land was removed from Departmental supervision, and by the Act of 1908, approximately 70 per cent of all the allotments, including nearly all of the part-blood class, were released from restrictions upon alienation. This provision included minors as well as adults of the classes so removed.

It will thus be seen that of the membership of all the Indian tribes in the United States, approximately one-third are the Five Civilized Tribes in eastern Oklahoma. Of this one-third, there were originally 26,737 enrolled full-bloods, 10,325 one-half blood and less than full-blood, the remainder all being less than one-half blood, intermarried whites or freedmen. Of the 37,000 Indians in the so-called restricted class, comprising all above half-blood, it is estimated that there are between 33,000 and 35,000 now living, of which approximately 24,000 are full-bloods, and these figures do not in any way take into consideration the children of these Indians, born since the rolls were closed March 4, 1906.

The homes of these Indians are scattered throughout the forty counties of eastern Oklahoma, an area of over 19,000,000 acres—almost as large as the State of Maine. The most thickly populated Indian district are the mountainous and timbered localities, where the land is usually poor. In making the allotments, Indians residing in these counties were given part of their land, for themselves or their families, in distant counties. As a result, we have an Indian living in one place with all or part of his allotment a hundred miles distant.

The present governmental organization for looking after the needs of these Indians, and protecting their property interests, is a system of what is known as "district agents," of which there are



eighteen, located at convenient points in eastern Oklahoma, each having from two to four counties under his jurisdiction, with an average of about 2,000 Indians of the restricted class in each district, not considering those of the unrestricted class, many of whom still seek advice and assistance of the government. The duties of these men are almost identical with those of other Indian agencies generally throughout the country, except that the force is entirely inadequate to more than superficially attend to the affairs of these people. Each district man has but one office assistant, an interpreter, and an appraiser or field man about half the time.

The field force endeavor to assist the Indians in the proper handling and supervision of their lands and funds, and in their educational and industrial advancement and adaptation to new conditions brought about by individualization instead of the old tribal communal ownership. Special effort is made to place their idle allotments in a state of improvement and cultivation by the use of funds derived from leasing or sale of excess lands, and, through the government agricultural experts, those who must depend upon agriculture are advised with reference to better farming methods and urged to follow them. Statistics show that these field agents supervise thousands of individual disbursement annually, running into millions of dollars; the aggregate sum of money being handled by the agency, from all sources, running from seven to ten million dollars each year. The district force, in specific cases, is able to show actual tangible savings to allottees, involving their land or property, of over a half million dollars in every twelve months. You may also be interested to hear that in the past few years there have been filed at the Union Agency approximately 29,000 oil and gas leases. Largely under these leases, made through the supervision and approval of the department, one of the greatest oil fields in the world has been developed; Oklahoma today being second in the oil producing states. These allottees have received from oil royalties alone, collected by the government, over ten million dollars.

There are two phases of the Indian situation in eastern Oklahoma which must be dealt with, one of which is the closing out of the tribal estate. My duties as superintendent and having charge of the work of these eighteen districts apply solely to the individual Indian, and this individual work must not be confused with the insistent demand for the winding up of the tribal affairs of the

Five Tribes. This expression refers solely to the interests in both land and money that all members of the tribes have in common in the undistributed estate. This tribal ownership without doubt should be soon extinguished. The Cherokee and Seminole Nations have practically reached that condition. The Creeks have only one important unsettled question, that is the matter of the equalization of their allotments. The Choctaws and Chickasaws still have some large tracts of unallotted land, now advertised for sale, and their coal lands. The great complaint against governmental supervision in the Five Tribes emanates from the educated part-blood, who has an interest in the common property which he is unable to secure on demand. Congress has been and should be urged to speedily provide the necessary legislation to close up and distribute this tribal estate.

From the standpoint of the individual of the restricted class, particularly the full-blood, it necessarily will be many years before he can safely be left without the protecting arm of the Government, and thenceforward, in speaking of the work among the individual Indian of the Five Tribes, I want to clearly distinguish between the highly educated professional or business part-blood (Indian only in name) and the uneducated non-English-speaking full-blood class. Too frequently we are pointed to such and such distinguished citizen of Indian blood as being typical of the kind of Indian over which the Government is attempting to exercise minute supervision, or interfere with their every-day life. This is only true, so far as withholding their share in the tribal estate is concerned, and I heartily agree with all who advocate a speedy distribution thereof, giving to this intelligent class their money or property, and thereafter utilizing the whole effort of the Government to protect the incompetent. The real full-blood class reside in the remote localities, too many of them live, or rather, meagerly exist, under the most undesirable and adverse conditions, as many as from six to ten living in a one or two room unventilated log cabin, and in many instances with one or more members of the family suffering from tuberculosis or tracoma, with almost a certainty that the disease will eventually afflict the entire family. These Five Tribes having been for years considered civilized, they have officially received no attention from a medical standpoint. I have most earnestly urged specific appropriation for the employment of physicians, to be stationed



in the full-blood settlements, who can seek out the many cases where Indians ought to be advised relative to health and sanitary conditions. I have also urged appropriations for the construction of two or three sanitarium, at which these Indians could be treated at the inception of these distressing diseases, their lives not only prolonged and saved, but many members of their families kept from similar affliction. The few sanitarium already provided by the Government in the Western States are filled to overflowing with Indians from nearby reservations, and besides it is well nigh impossible to get the proper results where it is necessary to take Indians too far from their home surroundings. They should be treated in a practical manner among their own people.

It is true that many of the part-bloods who have had sufficient education, and their environment has been such that they should have conserved the property placed in their hands, have squandered their allotments, or been defrauded in various ways. While sympathetic with their unthriftiness, this class has been anxious to accept self-responsibility, are amply able to cope with the adversities of life, and we can not expect to exert continuous parental supervision over them, but this we must do with the older full-blood who has had no educational advantages, absorbing only what he could by environment, and ample protection must be given the helpless children. In addition to protecting the property rights of these minors, it must be our aim to see that they have every educational facility. I am frankly of the opinion that it is only through education that the difficulties of Indian administration will be met, and I want here to strongly bring to your attention the fact that in the Five Tribes there are thousands of children, not officially recognized as members of the tribes, who are really Indians in every sense. The problem of this new unallotted generation, the eldest of whom are now seven years of age, is one seldom considered, and to my mind the most serious that Oklahoma must face in the future, from the Indian standpoint. A trip to the remote districts finds these children unable to speak English, scantily and slovenly clothed, presenting a hopeless subject, from which we expect a self-supporting American citizen within a few years. Unless the Government or the State realizes the vast importance of educating and training this younger element, it is not difficult to portray the conditions that will exist when the little they may inherit from their allotted ancestors is eaten

up. If we are to have a self-sustaining Indian people, it can only be by a gradual process, and a vigorous educational policy. Every child of Indian parentage must be sought out, to see that it is steadily in school. If the ideal condition of education at home in district schools can not be maintained, because of inaccessibility, or lack of interest of local officials or parents, then the Department should see that the children are sent to tribal or government boarding schools. Every effort is made by the local officials to see that these children attend school, but the area to be covered is so wide that the machinery provided therefor is entirely unable to cope with the situation. Ample provision should be made for this purpose. We have had actual cases where full-blood children, suddenly, by reason of oil development, becoming fabulously rich, find themselves, within a few years of majority, with large incomes and no education. Effort is made to see that these cases have special schooling facilities. I have recently placed a system in vogue that will bring clearly to the attention of each legal guardian his duty with respect to the education and upbringing of his ward. It is too frequently the habit of guardians to think their only duty is in connection with property. I am requiring each guardian to show whether or not his ward is in school, and if not, why not, and the guardian who is not sufficiently interested, now that the schools are all started, to have seen that his ward is being properly educated, will not have his money voucher O. K'd for payment, and his dereliction in this respect will be brought to the attention of the probate court.

Speaking particularly of the over 20,000 full-bloods, a large part of whom are non-English-speaking, it requires the utmost vigilance to protect these people in their property rights, and I must say that a great portion of the so-called grafting can to a large extent be charged to the activities of an unscrupulous element of part-blood Indians who are employed as interpreters or agents of land-buyers or lease-takers. These mixed-bloods gain an easy livelihood by overreaching their more ignorant brothers. This condition ought to be guarded against for the future by Indian schools especially impressing upon pupils their moral obligation toward the elder and uneducated Indians. It should also be understood that the population of Oklahoma is not generally made up of a class that deals with Indians, but the thousands of better citizens know very little, if anything, with reference to the Indian situation, and as a rule are



indifferent at this time as to the effect that the actions of the element that DO overreach these people may ultimately have, when these ignorant Indians become public charges. With the unprecedented development in all lines, particularly the oil and gas fields, and marvelously rich properties, eastern Oklahoma has attracted a small element, comparatively, who, like vultures, with nearly white interpreters and agents acting as their eyes and talons, reach out to take advantage of every opportunity to catch the ignorant full-blood and defraud him of his property, where it is not protected by governmental supervision. This condition will continue to exist until the better citizens realize that the Indian question in eastern Oklahoma is going to be a serious one for many years, and will elect courts and officials who will take a more active interest in the protection of the property rights of these Indians, particularly minors, and deal vigorously with crimes committed against them. There is no question but what the officials are gradually growing more alive to this situation, the co-operation of state, tribal and Federal officials is bearing fruit, and there is a gradual molding of public opinion in favor of the protection of the Indian.

I could enumerate a great many individual and specific instances where the officials of Indian Service, in co-operation with the local officials, have saved the property of Indians. I recall one case of a full-blood Creek girl who lived in one county and who had a very valuable allotment adjacent to an oil field in another county some one hundred miles distant. About a week before the girl became of age, she was taken from her home with her young husband, put upon a train and carried to a city in western Oklahoma, and there both entertained for several days, and given only money enough for their immediate wants, and the night before she reached her majority was brought back to her home, and at three o'clock on the morning of her birthday, upon a moving train, she executed a lease covering her oil land. When it was shown that this lessor had been taken away from competition that would have existed, had she been accessible to other persons seeking the same lease, and the facts concerning its execution developed, the lease was disapproved, and one which she afterwards made for a larger bonus approved, and an additional \$5,000 secured for her, through the efforts of the agency. This woman, although eighteen years of age, was as simple minded as a child, and had never seen her allotment.

The records are full of similar and much worse cases, many of which are entirely beyond the reach of the help of the Department, particularly where the land is inherited, or otherwise the property is free from supervision. In probate matter, the great majority of the county judges are willing and anxious to do everything in their power to protect the right of the minor Indians, but no parallel condition in this respect has ever existed in any state, where approximately one-third of the realty in this vast area is owned by minors. It makes an unprecedented probate situation. The minors many times live in one county where the jurisdiction vests, and the estate will be located in another county. Many complaints are received of probate sales being made for grossly inadequate considerations, where the heirs are full-blood Indians. The state courts have no machinery with which to investigate the condition of the properties, but must take the testimony of witnesses brought by the interested parties, and interpreters hired by them. Many of the judges are now taking advantage of the opportunity of asking the Department to investigate these cases, but with the great volume of them, it is a physical impossibility to give them all attention. In guardianship cases there are instances where bonds are entirely inadequate, loans are made on insufficient security, guardians charge board for their wards, while the children are in government schools, etc., etc. I just received a very interesting communication from one of our recently elected county judges, which portrays the situation in very vivid terms, and I can not tell of the conditions better than by reading his letters:

I have something like seven hundred guardianship and administrator cases on my docket and the condition is something awful. It is not only in this county, but the same condition exists I think in every county on the east side without it is Muskogee County. I have interviewed several county judges and find that in hundreds of guardianship cases the judges have taken straw bonds. At one time the bonds were probably good, but the sureties have probably died, moved away, or gone broke. What I would like to call your attention to is this: I am compelled to have the guardians make new bonds, and I do not believe that ten guardians and administrators out of one hundred can make good bonds. The surety companies in many cases refuse to make the bonds. The guardians are unable to make new bonds and it is hard matter for me to find who I can trust who will act as guardians. Of course many are only too glad to act, but as a rule they begin to rob the minor or the estate the day they take the oath. The Legislature, as you well know, passed an act prohibiting



any one from acting as guardian for more than five besides his own children, and it is impossible for me to do anything.

I have recently taken the matter up with Mr. Reynolds, your district agent, who I must say has been a wonderful help to me, and it would have been impossible for me to transact business without his help. I can also say the same thing with the attorneys for the Choctaw Nation, Messrs. Semple, Tucker, and Latham. I have been associated with Mr. Reynolds since January and I know that he is doing his best to protect the Indians, and is doing so when he has anything to do with their estate.

If this condition keeps on I respectfully suggest that it should be made possible for a public guardian and administrator to be appointed. One who could be appointed by the Government and under your control. I have discussed this matter with several very intelligent Indians who are guardians, and just recently went over the matter with Governor Johnston, and I do believe that if a public guardian for the Indians could be appointed, that it would help to solve the Indian problem that I know you are trying so hard to solve. Another thing I would like to suggest is that a law should be passed, prohibiting any attorney engaged in the actual practice to be appointed guardian or administrator. I have discussed this with several of the most reliable attorneys, and they all think this by all means should become a law. In two or three cases the biggest crooks and grafters are attorneys who are acting as guardians for a good many Indian children.

A county judge is helpless to make a thorough investigation into the acts of each guardian without the assistance of your district agents, and even then the guardians will run in some of the most unreasonable expense accounts. In hundreds of cases the fathers of the Indian children are ignorant, and many worthless and of no account, and have squandered hundreds and thousands of dollars belonging to their wards. In many cases the fathers realizing their awful mistake in embezzling the moneys belonging to their wards are only too anxious to resign, and would like to turn over the estates to a Federal public guardian. They are unable to make any kind of a bond, and Mr. Kelsey, I know I have at least two hundred such cases in my docket. It is not only in my county, but I am sure the same condition exists in most of the counties on the east side. Something must be done, and I ask you to pardon me for taking the liberty to write you and make these suggestions.

Mr. Reynolds knows of the condition when I took this office January 5th, and I have gone over the matter with him and he can tell you the horrible condition that exists in my county. I am, etc.

Referring to the judge's suggestion that attorneys engaged in active practice should be prohibited from accepting guardianships, I refer to the following case as emphasizing that suggestion: The day before leaving Oklahoma, in the district court of Adair County,

E. R. Horine was convicted of embezzlement and given a five-year sentence. Horine was an attorney. In 1908 he filed a petition, asking for the appointment of himself as guardian for a full-blood Cherokee Indian minor. As such guardian he sold certain inherited land, representing that it was necessary to do this to support and educate his ward. The testimony developed that neither the minor nor his parents ever saw the guardian until brought into court to testify in the criminal proceedings; that Horine had embezzled all of the money derived from the sale of the land and had never contributed one cent to the minor or his family for the maintenance or education of the ward. The facts in this case were developed by the representatives of the Indian agency, in cooperation with Tribal Attorney Hastings, who personally assisted the county attorney in the prosecution.

To summarize, the Five Tribes need:

Congressional action to close and distribute the tribal estates, under proper governmental supervision.

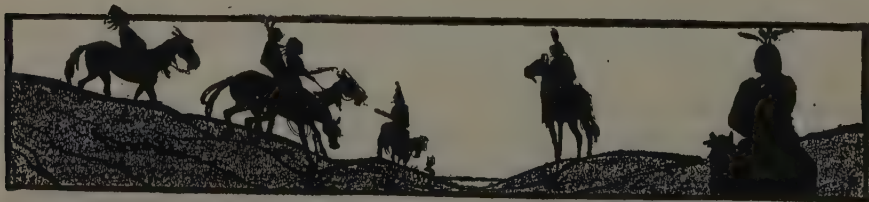
Appropriations to improve the sanitary, home life, and physical condition of the full-blood class.

Compulsory education.

Practical and careful administrative action to separate the competent from the non-competent.

Ample appropriations by Congress that temporary assistance may be provided the State, to properly safeguard Indian probate matters, one of the most vital present Indian problems.

Change should be made in existing laws which permit the uneducated full-bloods to indiscriminately lease all of their allotments without supervision, by which they many times improvidently dispossess themselves, for inadequate considerations, of land upon which they should reside and cultivate, a condition which makes administrative action for their protection most difficult.





# Navajo Outbreak Facts:

*By Francis E. Leupp in the New York Post.*



IN order to put a correct valuation upon the somewhat sensational news of the last few days\* from the Navajo Indian country, it is necessary to know the background. Persons who are familiar with the Navajo tribe have been astonished to learn from the dispatches that 1,500 braves had gone on the warpath, and that we were on the eve of another bloody "outbreak" perhaps even reaching the dimensions of a war. The facts, however, seem to be that the situation, while serious, is not desperately alarming. This is indicated by the absence from the official reports of any mention of the departure of the women and children from the San Juan Agency, and the neighboring ranches, as such a movement customarily heralds a recognized crisis in Indian troubles anywhere.

What will probably be found to be the case, when everything is made plain, is that nearer fifteen than fifteen hundred Indians are engaged in the present disturbance, and that the multiplication of the number in the newspaper stories is the fruit of a panicky condition of mind among some of the whites at a really safe distance from the scene.

As nearly as can be ascertained here, the whole business began with the attempt of Superintendent Shelton, of the San Juan Agency in New Mexico, to arrest a Navajo Indian accused of crime. Not finding the alleged culprit at home, he arrested a few members of his family and brought them into the agency as hostages for the fugitive. A little later the superintendent, having gone away on a brief errand, some of the restless members of the band to which the fugitive belonged armed themselves and joined him in an assault upon the place of confinement, from which they released the prisoners, having first proceeded to "line up" and "cover" the agency employees in the most approved Southwestern bandit style.

## *Proceedings Against Ringleaders.*

ON THE superintendent's return an effort was made to recapture the party, and indictments were procured against all the ringleaders in the assault upon the lockup. When the officers of the law tried to serve the warrants, the offenders treated them with

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\*Written under date of November 20.

contempt and defiance, and the facts were reported to Washington. Mr. Sells, the Commissioner of Indian Affairs, sent Major James McLaughlin, the oldest and most experienced of the field inspectors, down to the agency. McLaughlin is a natural negotiator, understands Indians, and can usually bring them to a reasonable view of a situation if anybody can. With him, at the Commissioner's request went Father Webber, a very successful and energetic Catholic missionary, who has lived on the reservation a good many years. By the time the two men reached the spot, however, the recalcitrants had had their number somewhat strengthened, and were in a more ugly state of mind; and nothing that their white friends could say or do moved them in the least. Finally, McLaughlin found himself obliged to confess the failure of the negotiation, and to recommend that troops be sent to the scene, to assist the civil authorities if necessary. The United States Marshal, who had tried in vain to serve the warrants, sent a similar recommendation to the Department of Justice; the matter was discussed in Cabinet meeting, and it was decided to order out a small body of troops, under command of an officer of well-known discretion, to be used only if there were no other alternative.

At this stage everything stands to-day, the latest dispatches from the Superintendent indicating that the Indians are strongly intrenched at a short distance from the agency, in a camp well supplied with provisions and ammunition, and that they are declaring they will die rather than surrender. Meanwhile, their spies and informers are taking advantage of the Government's benevolence, and hanging about the edges of the agency, learning for the benefit of the intrenched party just what is going on there.

### *Scene of the Trouble.*

THE San Juan Agency is situated at Shiprock, on the north shore of the San Juan River, a turbulent stream of a width and depth which vary with the season. It is on the northeast corner of the old Navajo reservation. The Indians in that part are given to agriculture in a small way and to sheep-raising. As a tribe, the Navajos are splendid Indians, bright of mind, athletic, alert, independent, and unspoiled by any Government largess. They have made their own way unaided thus far, and are righteously proud of the fact. They number, roughly, between 25,000 and 30,000 souls, and



retain more of their aboriginal characteristic, including a remarkable art sense, than any other group of Indians in the United States. It took a hard struggle to conquer them and place them on their reservation, but, having once been induced to surrender, they did so with an honorable purpose of keeping the peace thereafter with their conquerors. This purpose they have never violated, though now and then a small band or gang of mischievous fellows have made trouble for a little while, as a corresponding class of white men will in the most congested centers of civilization.

Superintendent Shelton, within whose jurisdiction the scene of the present commotion lies, is a man of much force, very earnest and interested in his work, and an habitual producer of results. The San Juan agency has always been reckoned a difficult one to handle, because on its border are the Black Mountains, a region most difficult to traverse, full of hiding places for outlaws, and inhabited by the least tractable element in the tribe. It was here that the notorious Bi-a-lille and his lieutenant, Polly, held sway a few years ago, ruling over a band of renegade Indians who acknowledge no law but their own desires, and no religion but the magic worked by their big medicine man and chief.

It was not till the two leaders just named had been sent to Fort Huachuca, and given a period of enforced industry at such occupations as running a lawn-mower, raking the gravel paths, and the like, that they realized the necessity of becoming good Indians. After their return to liberty they distinguished themselves by their exemplary lives. Up to that time, for a good many years, they had made a livelihood by swooping down from their mountain fastness, with a small troop of armed followers, and destroying the crop, stealing the women and the sheep, and shedding the blood of the respectable Navajos in the lower lands who were making an honest effort to farm their little holdings. Until he received a practical demonstration of the power of the Government, it had been Bi-a-lille's boast that he could never be captured, as he would shoot some of his invisible darts at any soldiers sent to take him, and make them blind and helpless. His credulous followers believed him until rudely undeceived by his arrest and confinement. He died of drowning about two years after his return to the reservation, having in the meanwhile proved himself capable of good conduct.

*No Reason For Quarrel With Agent.*

THE worthy Indians have had no quarrel with Shelton. The worthless ones have been busy for years stirring up trouble for him. They have complained of his arbitrary manner in dealing with them, of which it is enough to say that he is not naturally a diplomatist, and, when he has discovered a malingerer or mischief-maker of any sort, he minces no words with him. On the other hand, he carries a very kind heart under his rough-and-ready exterior, and is never lacking in sympathy when any case comes to his attention involving hardship for one who is really trying to do right. He has, moreover, done more than any one who has been in that neighborhood to devise a simple but fairly efficient mode of controlling the waters of the San Juan River for irrigation purposes, using the sort of timber and brush that could be got near at hand, and barbed wire, for his main instruments. High-class engineering it was not, when he had done the best with it; but it had the advantage of offering encouragement to Indians who, at their stage of development, might have been repelled by a proposal to do such work on a magnificent technical plan. What he was aiming to do was to teach these people to make the best use possible of the materials they could always find within reach, instead of sitting down and waiting for a rich and benevolent Government to do their work for them.

In his management of his agency he carried the same idea into everything. When a small house had to be built, he laid it out on lines which the Indians could understand, and which would enable them to build it. When done, it would be only a step above what they were already familiar with, so that, instead of being stupefied by its grandeur, they could see how simple a matter it would be for them to build something equally comfortable and convenient for their own families. When, on one occasion, an extra barn was needed, he called into requisition a lot of lumber which had been left over from former buildings, and which he had been careful to have the Indian workmen lay away in a safe place. Much of this stuff was odds and ends which the ordinary carpenter throws away or burns when he has finished a house. He showed his red mechanics how, by piecing here and changing a shape there, and making one wide board into two narrow ones, it would be within their



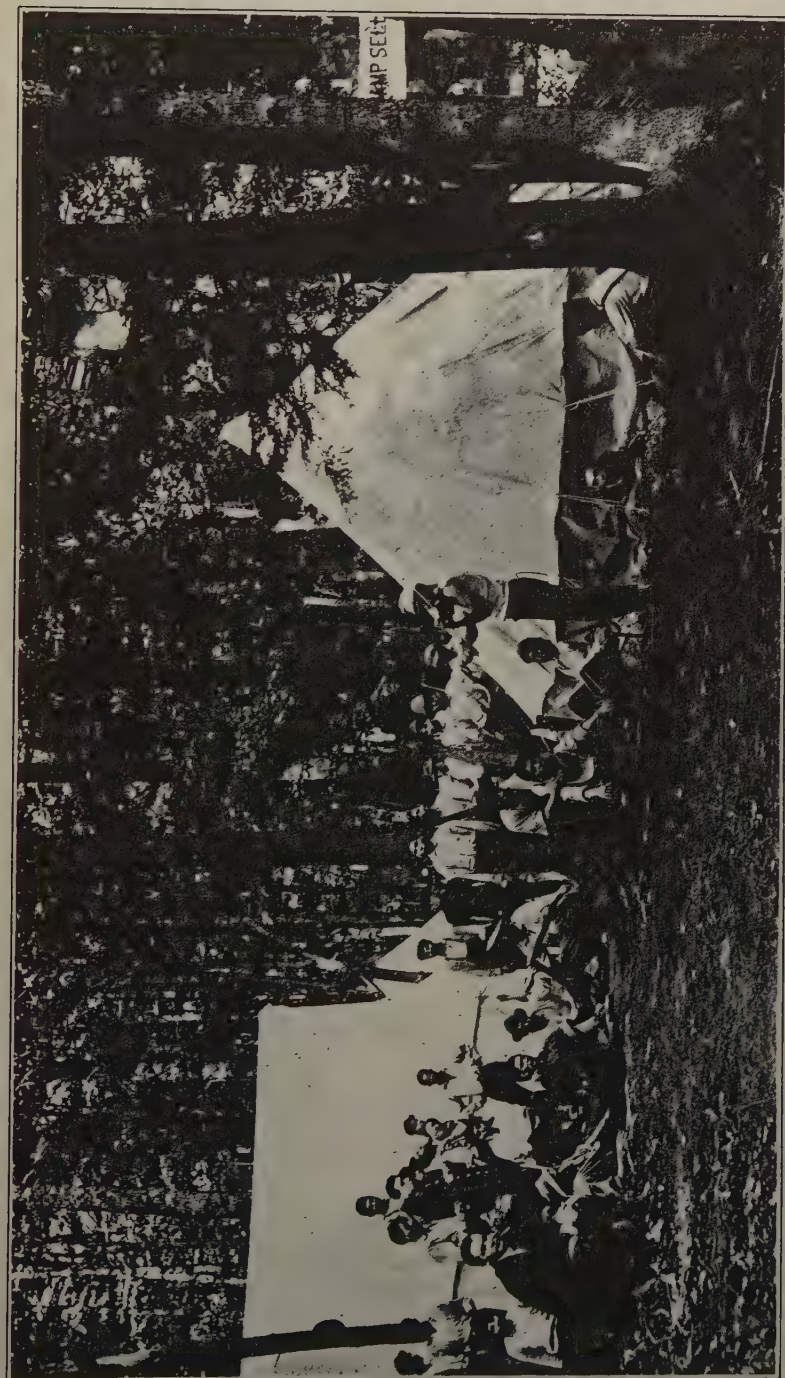


Preparing for a Cheerful Evening Fire at Camp Sells



The Girls at Camp Sells, After an Active Day in Field and Forest, Were Eager for the Evening Meal





Boys Passing the Evening at Camp Sells with Songs and Stories

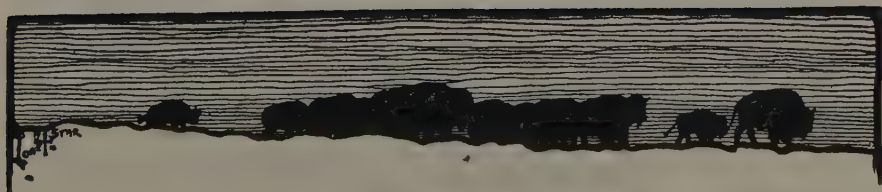


Baseball Was a Favorite Recreation at Camp Sells

power to put up a first-rate building without consuming very much in roofing and siding besides what they already had on the spot. He is, moreover, a highly trained gardener; and the vegetables he has raised at his school and taught his Indian pupils to raise there and at their homes, have been wonders to look upon, especially for anybody who knew that part of the country when the now blooming and productive area was an apparently hopeless desert.

Gen. Hugh L. Scott, who has been ordered to Shiprock to hold a parley with the rebellious Indians, is not only an old-time Indian fighter, but a strong friend of the red race, and has usually been very successful in treating with them. He does not have to depend on an interpreter, but converses fluently in the sign' language, of which he is to-day perhaps the most proficient master. He is well acquainted with this particular group of Navajos, having spent a considerable period in their country soon after the Bi-a-lille incident.

(NOTE.—All but two of the fugitive Navajo Indians surrendered to Brig. Gen. Hugh S. Scott without bloodshed. Gen. Scott, on November 29th, telegraphed Adjutant General Andrews at Washington that the Indians surrendered late the previous day near Farmington, and the troops were searching the mountains for the two fugitives. All the captured will be taken to Santa Fe for trial.)







## Indian Progress; Remarkable Advancement Made by Education and Training: \*

*By Harvey E. Taylor.*



THE Carlisle Indian School occupies what was once a U. S. army barracks, where cavalymen were trained to fight Indians. It has an ideal situation just outside the town of Carlisle. It is equipped with good buildings, dormitories, shops for manual training, schoolhouses, gymnasium, hospital, printery, athletic quarters, and administration buildings. Two excellent farms, which are worked by students, and a laundry and bakery, also worked by students, are also part of the school plant. Instead of giving all the students a smattering of this trade and that trade, the school authorities keep a few students at each of the 20 trades until those trades have been mastered. Boys only take the trade courses. So thorough is the training in the trades that Carlisle Indians are capable of building houses, doing all the masonry, carpentry, and plumbing work. The students make all the uniforms for the students, build carriages, make harnesses, do expert cabinet work, and tinsmithing.

In the summer months, many of the Indians learning trades are sent out to shops in Eastern Pennsylvania, where they work for regular wages. They are found in the machine shops of the Pennsylvania Railroad, found in shoe factories, in tailoring establishments, in plumbers' concerns, and in print shops. The stu-

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\* Continued from the October number.

dents have a most excellent printery, where they do fine job work as well as magazine and newspaper work. They print and edit a paper of their own. The Carlisle ARROW and a monthly magazine, edited by Superintendent Friedman, THE RED MAN, one of the most artistically printed magazines in the country. The Indian students, under the direction of a capable printer, do all the work themselves, from the setting of the type to running the presses and doing the binding. Indian artists illustrate these publications.

### *Manual Training.*

LIKE the students at first class white schools, these Carlisle Indians cultivate the social amenities. They have their debating clubs, the boys having two clubs and the girls two. They have a most excellent band, some of the students developing into professional musicians. The girls have singing societies and banjo and mandolin clubs. Many young men belong to the Y. M. C. A., and the girls are enthusiastic members of the Y. W. C. A. All the students have to attend church services of some sort. Boys and girls are both given gymnasium instruction, and some famous athletes have been trained to perfection at the school. The football team composed of Carlisle students have a national reputation, as have some of the Carlisle athletes. The school spirit is as keen at Carlisle as it is in any school in the country. The students taking courses in manual training are required to take up academic studies part of the day. Of course, the students learning trades are taught mechanical drawing so they will be able to read and to make the blue prints used in construction work. In fact, so complete is the industrial training in this remarkable school, that the Indian mechanics are not turned out fast enough to satisfy the demand. Some of the Carlisle graduates are foremen and superintendents of big industrial plants. Some are managers, which speaks well for the educational superstructure they have received at Carlisle. These days, as a result of Carlisle training, you will find railroad engineers and firemen, section bosses and railroad supervisors from the various Indian tribes of the United States, showing that the Indian is fit for almost any occupation he sets out to master and disproving the general statement made by the unknowing that the Indian is lazy and good for nothing.

### *Able Indian Girls.*

TAKE the girls, for instance. They are fired with as much ambition as the boys, after they have thoroughly absorbed the spirit of the Carlisle School. Many of these young women take up professional nursing after they have fallen in love with the work at the school. They go to schools of pharmacy in Philadelphia after leaving Carlisle and later they go to hospitals in Philadelphia or New York, where they graduate as trained nurses, sometimes going among their people to teach them to live sanitary lives and sometimes going into private nursing to earn \$30 a week as a result of their skill and training. Most of the Indian girls at Carlisle specialize in domestic science. Deft with their fingers, they become most adept in the fine arts of the housewife, not only becoming expert with the needle, but skilful in house decoration, fine laundering, and cooking. Most of the girls marry educated Indians, and their homes, on reservations, on farms, or in cities, are found to be models of skilful domestic management. The successful Indian is never a slum dweller. The educated Indian has graduated from the rude shack. The good house with modern conveniences is what the modern, educated Indian demands and gets these days when he settles down to raise children who will be educated in the arts of civilization from the time of their birth.

That is the way in which the educated Indian of to-day is solving the perplexing Indian problem. In this scheme of advancement, the Indian woman is as important as the Indian man. The Carlisle male graduate does not pick the uneducated, tepee-trained Indian maiden to be his housewife and the mother of his children. Rather, he picks the Indian maiden whose ideals are the same as his, and who has absorbed the ways of civilization in a training school such as Carlisle. These educated Indians, men and women, are succeeding in rejuvenating the Indian race. They have been taught to avoid the degenerating practices which have been killing off by the thousands the slovenly reservation Indians who have not embraced sanitary living. The educated Indians do not abuse drink. Their lives are clean, and they have ideal home lives, so ideal that they are greatly respected in the communities in which they settle.



*World of Competition.*

IT IS in competition with the white man that the Indian must prove that he is by nature fit for the highest civilization. More than half the Indians who have studied at Carlisle have left their reservations and are to-day living independent lives among white folk and in competition with white professional, business, or working men. They own good homes, send their children to public schools, and are severed from Government guardianship. They are industrious, self-respecting citizens, who illustrate they have the courage to make the most, independently of their efficiency. Recently, a Carlisle graduate, who afterwards worked his way through Princeton, was honored by being chosen secretary and treasurer of the Princeton Club of Northern New York. He is a full Tuscarora Indian, and he is a member of the firm of one of Buffalo's largest and most prosperous manufacturing plants. He is Howard E. Gansworth.

James Johnson, Stockbridge Indian, graduated from Carlisle, worked his way through Northwestern University, married a Carlisle girl, and is now in San Juan, Porto Rico, where he is earning \$5,000 yearly as a dental surgeon. The number of Indians who are doing well in the professional world in competition with whites is increasing yearly. A Carlisle boy, with a fine farm, every acre of which is cultivated, was recently elected chief of the Cherokees. He is happily married, has a fine home, and is leading his people to become independent of the Government. Another returned student has the finest home on the reservation, is a prosperous farmer, and runs a successful store. Among the Sioux, Reuben Quick Bear, who is conducting a fine farm, takes a lead among his people in everything that stands for progress. He is one of the prominent officers at the annual fair, and in meetings of various sorts which relate to the welfare of his people he takes a lead, extending the influence of Carlisle School most effectively. Down in New Mexico, among the Pueblos, Frank Piasano, a returned student, is a successful man of affairs and is governor of his pueblo. Among the Pueblos at Casa Blanca and in the neighborhood of Laguna, the returned students take the lead in everything concerning the tribe, and the splendid progress made by these Pueblos indicates the influence of the educated Indian. Wherever the returned student gets in his work on a reservation, the farming operations increase tremendously, as do prosperity and health.

*Distinguished Men.*

IT IS not very long ago that the Indian was a non-producer, the food he ate and the clothes he wore being given him by the Government. Now, hundreds upon hundreds of Indians are in business for themselves. They are opening up merchandise establishments of various kinds on and off reservations, building and operating blacksmith shops, wagon shops, shoe shops, tinning shops, electrical shops, and law and real estate offices. William F. Springer, an Omaha Indian, is a successful real estate man. He has a large office in one of the finest buildings in Walthill, Nebr. He has a beautiful home, and also several farms from which he derives a large income. James B. Driver, a Cherokee, a Carlisle graduate, owns a flourishing bakery business in the model town of Hersey, Pa. He married a Carlisle girl, and lives in his own fine home. A fullblooded Tuscarora Indian is a foreman of a large printing concern at Davenport, Iowa. He is an expert linotype operator and understands his work perfectly. He has recently been elected secretary-treasurer of the Tri-City Allied Printers' Trade council for Rock Island, Ill., Moline, Ill., and Davenport, Iowa. He has a fine home and a large family of children who will never know blanket and tepee life. Samuel Saunooke, a Carlisle student, is one of the expert car builders in the Pennsylvania Railroad shops at Altoona. John Frost, a Piegan Indian, who is now a successful rancher at Grey Cliff, Mont., and who spent a partial term at Carlisle School, writes to the superintendent:

"I am the only Indian in this neighborhood, all the rest of the people being white. I am pleased to say they are all my friends. Recently they elected me a school trustee for a term of three years. Last election, quite a number of people came to me to run for county commissioner, but I declined."

*Hope for Race.*

ONE could go on indefinitely enumerating cases of successful Indians who are taking their places alongside white people in the business, professional, and industrial worlds of this country. There are clever Indian lawyers, who are seeing to it that the Indians are no longer cheated by rascally business and professional men. There are capable Indian physicians, who are not only called by

white people but who are making Indians take better care of their health than ever before. There are Indian bandmasters in many states of the Union who are "making good" as a result of the musical training they received at Carlisle. Indian preachers and teachers are laboring largely among the reservation Indians, spreading about them progressive ideas which are taking seed effectively. Indian agricultural experts on the reservations are also doing much for the material progress of the Indian, teaching him how to best raise paying crops on his allotted land. Most Indians own land, and wise ones these days are improving their lands. Through the influence of the schools and of the educated Indians of to-day, the next generation of red men will have thrown off the superstitions and customs which to-day are keeping some of the Indians from taking their proper places in the industrial, professional, and agricultural activities of the country. Moreover, the startling death rate now prevailing among the Indians will have been checked by the health experts, and the red men will tend to increase in numbers. The new Indians are destined to be valuable citizens of the United States. They have the strength of mind and body, natural honesty, and the ambition which conquers obstacles in their path. Carlisle School has really been the greatest force in leading the Indian to civilization.






# Editorial Comment

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## *Mrs. Laura Kellogg Indicted for Conspiracy.*

 **M**RS. LAURA CORNELIUS KELLOGG, a quarter-blood Indian, was indicted in Oklahoma during the latter part of October by the United States courts for conspiracy and fraud. The reports of this woman's alleged nefarious practices indicate that she has been engaged for some years in venturesome occupations, at times using the sympathy of the American people for the Indian as a means of personal gain.

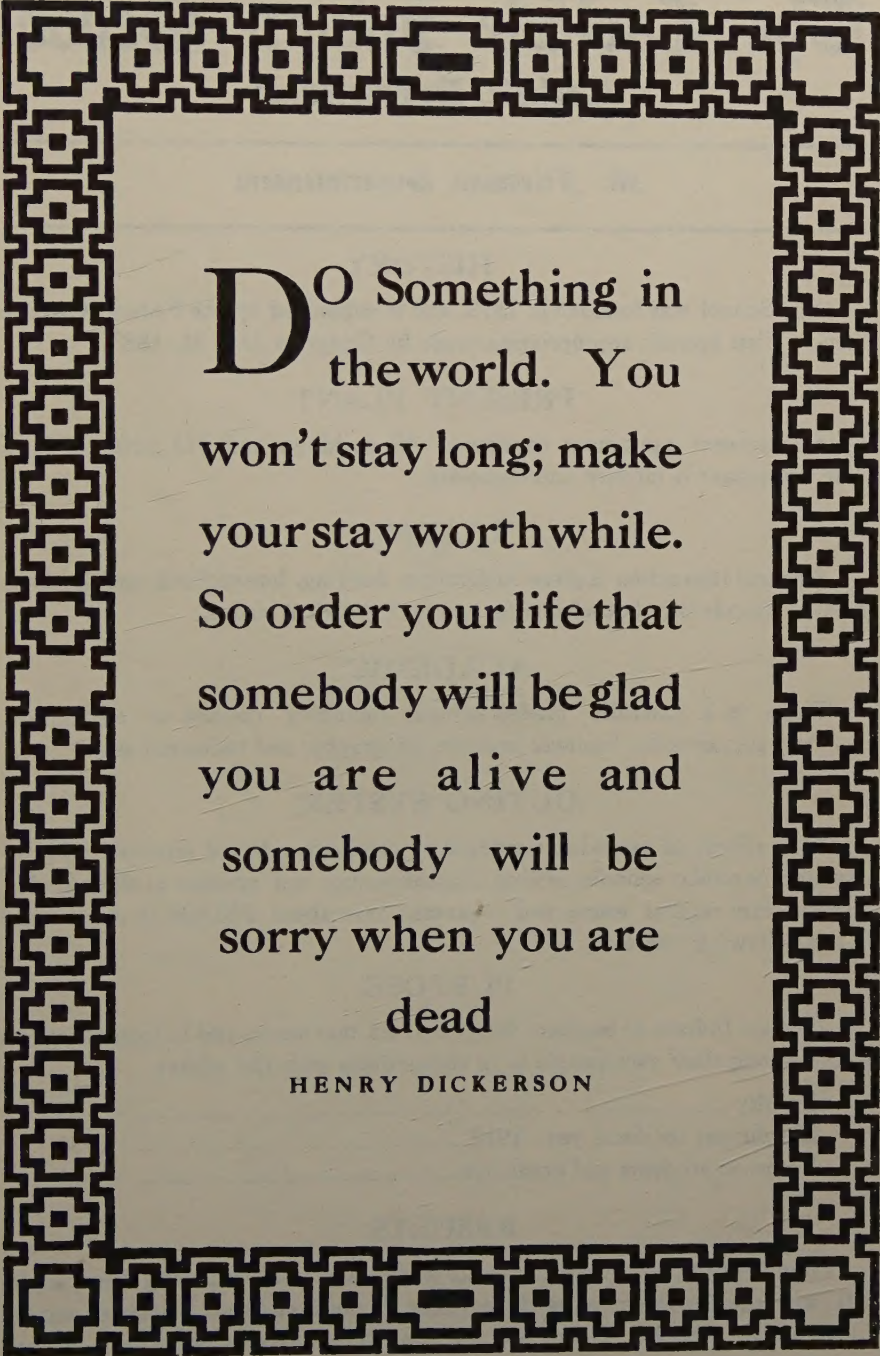
Mrs. Kellogg has recently identified herself with an oil operator of Oklahoma who is in bad repute with the Indian Office and has lost the confidence of the public. This man has just made an unwarranted attack on the Commissioner of Indian Affairs, which shows how desperate are those who would despoil the Indian.

It is regrettable and most harmful to the Indian race when one of its numbers, who has had the benefits of education, puts it to such an ignoble purpose. There are unscrupulous persons in all races, and it is unfortunate that the wolves dressed in sheep's clothing are not found out early in their game.

This same Mrs. Kellogg made an unfounded attack last spring against the Carlisle Indian School before the Senate Committee on Indian Affairs. Her statements were untrue and were immediately refuted before the same committee by the Commissioner of Indian Affairs.

Recently the Society of American Indians, for which she claimed she was officially acting, has repudiated her by dropping her as an officer, and THE RED MAN is informed officially by the Society that "Mrs. Kellogg is not a member in good standing in this Society and is not entitled to vote or to hold office." The Society further states that she never had its authority as she claimed.

Those who are strong and clean in the Indian race do well to repudiate and denounce the connivers among their people, who, while violently protesting against the spoliation of the red man and denouncing the Federal Government for lack of sympathy with its wards, are themselves privately fattening and flourishing by extortion and swindling their people. Too often, however, such persons have been permitted to flourish and grow strong by a smooth tongue and a bad heart.



**D**O Something in  
the world. You  
won't stay long; make  
your stay worthwhile.  
So order your life that  
somebody will be glad  
you are alive and  
somebody will be  
sorry when you are  
dead

HENRY DICKERSON

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# The Carlisle Indian School

## Carlisle, Pennsylvania

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**M. Friedman, Superintendent**

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### HISTORY

The School was founded in 1879, and is supported by the Federal Government. First specific appropriation made by Congress July 31, 1883.

### PRESENT PLANT

The present equipment consists of 49 buildings and 311 acres of land. The equipment is modern and complete.

### TRADES

Practical instruction is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping, and in TWENTY trades.

### ACADEMIC

There is a carefully graded school, including courses in agriculture, teaching, stenography, business practice, telegraphy, and industrial art.

### OUTING SYSTEM

This affords an extended residence in carefully selected families, with instruction in public schools, sewing, housekeeping, and practice at their trades. Students earn regular wages and at present have about \$40,000 to their credit in bank drawing interest.

### PURPOSE

To train Indians as teachers, home makers, mechanics and industrial leaders either among their own people or in competition with the whites.

Faculty .....	79
Enrollment for fiscal year 1912 .....	1,031
Returned students and graduates .....	5,616

### RESULTS

Graduates and returned students are leaders and teachers among their people; 291 with the Government as Supervisors, Superintendents, Teachers, etc., in Government schools. Remainder are good home makers, successful in business, the professions, and the industries.

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# The Carleton Place School

Carleton Place, Ontario

1911-1912

1911-1912

